LENOX AND
DEN FOUNDATIONS

The Christian Socialist

The Gold[redacted]le Against the Rule of Gold

Vol. VII. No. 15 CAGO, ILLINOIS, AUGUST 1, 1910 50 Cents Per Year

RY
LENOX AND
FOUNDATIONS

John Brown at North Elba

From "Songs of Democracy"

By Charles Edward Russell

Better so be not than heart to bear
 With sodden soul, with hands that strike no blow;
Better to see not than have eyes that see
 Freedom before this loathsome beast brought low;
Better to breathe not than to choke with air
 Rank with old slaughters, taint from slaver's pen;
 Better the darkness and cool dust again
Than stand aloof while kites and vultures tear
 The bleeding hearts of men.

Better to strike with blunted sword than none;
 Feebly, alone, than not to strike at all:
And falling forward, that last service done,
 Grasp still a broken weapon when I fall.
Life is there none so sweet it may be worth
 One stain upon the soul, one cringing knee.
 "Peace!" and "Have done!" the false hearts whisper me.
Peace! and what peace may come upon the earth
 Until earth's sons be free?

* * * * *

They tell me, mindful men, that I shall fail,
 These chill and craven souls that sit at ease
And heed not hissing whip and mother's wail
 And this piled hell of countless agonies.
How fail? They fail that fear to testify,
 For fear or gold the smitten brow abase,
 Chaffer for conscience in the market place
And turn the fervent faith to a leprous lie
 Before God's very face.

* * * * *

And I, that have long heard beneath the cries
 Of [illegible] and the fall
[illegible]
 [illegible] the [illegible] of the [illegible]
And God has beckoned, shall I falter now,
 Now, like the hireling shepherds, fear and hide,
 When His dear grace the way has opened wide
And blessed the cause on this unworthy brow,
 The sword upon this side?

* * * * *

But not as men fed fat on days of sloth,
 Unminding of the message, full of ease,
Like prating priests of Baal and Astaroth,
 Who love to show the dust upon their knees:
Nay, when the summons seeks me let it find
 Me joyous as one bidden to a feast,
 Still upright in the harness, through the least
Of those that fight the fiends that make mankind
 A dull and driven beast.

* * * * *

They praise Him whom with word and deed they mock,
 Yea, whom in His own images they slay,
And of His altar make an auction block,
 His word a sling to snare their human prey:
In holy hymns His kingdom they acclaim,
 Salvation sing with smug and lying lips,
 Refresh their faith above the blood that drips,
Back the slave trade in His precious name
 And bless the clotted whips.

The Church holds with the mighty, now as when
 Against her Cromwell warred and Milton cried
With wrath that shook the affrighted souls of men.
 Yea, ever with the mighty: side by side,
In craft close-brothered, Priest and Ruler stand;
 While fooled or fettered Man, their sport or spoil,
 Enriches with his sweat their leagues of soil
Who jeer his blinded eyes and groping hand
 And fatten on his toil.

"As ye have done it not to these," He said:
 And churchmen strike the lowest lower still.
And hate the laden heart, the stricken head,
 And find according to their reverent will
God loves His children not if they be black.
 Yes, black are these of His. But blood is red,
 And from His wounded back and thorn-crowned head
Up the long toil of Calvary's winding track,
 What colored drops were shed?

And still with light ineffable above
 The misty shadows of the mortal span
Burns like a star the life of Him whose love
 Yearned at the dark and woeful lot of man;
Who fain would ease the captive of his chains,
 On His own shoulders up this rugged road
 Bear the slave's stripes or beaten bondman's load,
And knew in master's as in bondman's veins
 The common tide that flowed.

And as for that great love men pierced His side
 And nailed His hands and feet and scarred His brow
And mocked and spat upon Him as He died,
 So crucifix and scourge they cherish now
For him that takes the stricken soul to friend,
 That fain a healer of men's hurts would be,
 [illegible]
And [illegible]
 Beneath old tyranny.

Always on him that thinks to thrust a hand
 Between the wolf of Greed and man its prey,
On him shall hatred stamp the self same brand,
 Caiaphas judge him and some Pilate slay,
While by the bloody cross the priests applaud.
 Yet to the darkened prison-house of need
 Dear light streams downward from the wounds that bleed,
And crosses herald dawns when Force and Fraud
 Shall perish with old Greed.

* * * * *

Whose wrongs about the slowly opening gate
 Of patient heaven beat, whose sorrows cry
For vengeance, primal, vast, predestinate;
 Whose wounds are witnesses to God on high,
Whose stripes have no atonement but in blood,
 Whose famished souls your garners have not fed,
 Who dwell in darkness that your hate has shed—
For these what answer but the raining flood,
 Whereof all streams are red?

Not with these eyes of sense shall I behold
 The day of wrath whereon the flaming sword
By thunders led, and terrors manifold,
 Proclaims the awful chariot of the Lord.
And yet across this southward rise of ground
 A far-borne hymn of goodly battle hums,
 A clamor as of mortal conflict comes,
And my soul leaps to hear the trumpets sound
 And roll of hurrying drums.

History Ignores Mere Money-Makers

By HERBERT KAUFMAN

[Herbert Kaufman is writing editorials of remarkable vigor and suggestiveness for the Sunday Record-Herald of Chicago. The following is a fair sample of his style, and its sentiment fully harmonizes with our view.—E. E. C.]

You cannot climb into history upon a stack of greenbacks. You cannot write an indelible name in a check-book. Glory is not a shopkeeper; neither her wares nor her honors are bartered. They can't be bought—they must be sought and wrought.

Money has no purchasing power in the hereafter.

Fame is not a competitor of Dun or Bradstreet. She publishes a different kind of book. She prints no record of what men secrete—her pages are only open to those who create—her ratings are not based upon what they have, but what they have done.

There are no bronze tablets, no stained windows, no heroic marbles to Dives and Croesus.

Herodotus, Plutarch, Josephus, Guicciardini, Macaulay, Prescott and Bancroft have unanimously failed to discover merely rich men of sufficient importance to will to the ages.

Great fortunes are volatile and ephemeral—temporary bubbles—without stability or endurance.

But great thoughts grow hardy with the years—they are moulded in adamant—they survive the erosion of the aeons—they outlast races and empires—eras and epochs.

Civilization remembers givers, not getters. Those who aim only at prosperity, cannot reach posterity.

Perpetual monuments are not built with gold—the towering milestones are signed by martyrs and dreamers.

The seed of genius bears fruit for every generation. The laurel wreath is everlasting.

The earth will pause in the empyrean before we shall cease to exalt the art of Homer, Praxiteles, Raphael and Verdi; the philosophy of Confucius, Aurelius and Emerson; the research of Archimedes, Newton and Stephenson. We shall pay tribute, so long as history shall transmit truth, to the sacrifice of Leonidas; the humanitarianism of Lister; the patriotism of Winkelried; the martyrdom of Jeanne d'Arc; the genius of Edison, and the daring of Wright.

We measure from the mountain-top and therefore see but giants. From the heights, our vision is not fine enough to detect separate persons among the little people.

The clatter of traffic ascends as a merged hum; the dull note of hate—the subtle insinuation of avarice—are lost. But the song of souls triumphant, wells and swells to the heavens—the cry of hope, the cheer onward, the message to betterment, peal like bursts of thunder.

No splendid effort has ever been in vain. Human gratitude is usually belated. Benefactors are often misjudged by their debtors. The truly great are seldom measured fairly. Socrates must be prepared for the cup of hemlock—Columbus must anticipate the chains forged by bigotry and ignorance. The Path of Progress is cruel and hard and weary. BUT it leads to the Seats of the Mighty—the thrones which never topple.

AND THUS FAR THE MOST [illegible] FAILS TO DISCLOSE ONE MAN IMMORTALIZED MERELY FOR MONEY-MAKING.

Politics and Business

(Editorial)

William Allen White declares his belief that within a few years "the divorce between business and politics will be complete." In so saying he supports our contention that he needs a larger course of reading in modern economics, especially Marxian economics, and raises the question, WHAT WOULD BE THE PURPOSE OF POLITICS DIVORCED FROM BUSINESS?

Probably no one will seriously dispute our claim, in the midst of general revelations of graft, that at the present time at least

Politics Is Business

It is clearly apparent that few politicians today are in office wholly for their personal health or the welfare of the country. They not only draw their salaries but pull out fortunes from their patriotic jobs. POLITICS IS THEIR BUSINESS, their means of livelihood, just as surely as the shop, the store, the board of trade are other men's. They look upon "the dear people" on the one hand and the business men on the other as their own particular lemons to squeeze juice from at their will. They show signs of thinking sometimes that POLITICS IS THEIR BUSINESS ONLY, forgetting that it is also the people's business. They need to be taught (in a far more practical and forcible manner) the lesson suggested to the English member of parliament, who, with tall, silk hat uplifted for safety, was trying to press his way through a dense crowd toward the speakers' platform.

"Make way there," said he to the common herd; "don't you know that I am a representative of the people?"

"Aw, go chase yourself," cried a burly workman; "can't you see that WE ARE THE PEOPLE?"

Yes, we are the people; and when a majority of us find this out the business of the politicians will be somewhat changed to our great advantage. For the present, the politicians are running the municipal, state and national governments as much for their own interests as possible—and until we make their business our business why should we curse them? The blame is chiefly ours through general ignorance and carelessness. So long as we consent to policemen, councilmen, congressmen, judges and commissioners using their public office for private gain they will continue to do so and it is childish for us to whimper. When we adopt Direct Legislation, including the full initiative, referendum and recall, and run things in our own interests, which we can do any time we take the notion, the politics of the country will indeed become our business run in our own interests alone. The chief trouble with politics now is that it is THE PRIVATE BUSINESS OF THE POLITICIANS, the private ownership of the great public utility, the government, and the only relief is for the people to take possession of their political inheritance and run it for themselves by Direct Legislation. Then the business of the politicians, for which they will draw only a salary, will be the welfare of the people.

While the average citizen sees dimly without full comprehension the fact that politics is business for the politicians, he does not apprehend the more far-reaching, significant and sinister fact that in our present system

Business Is Politics

for the "Big Business" men, in whose especial interest, far more than in the politicians'„ government is run. Where the politician gains his thousands of dollars by political treason, the big business man gains his tens of thousands and tens of millions. If it were not so, political corruption and treason would cease for lack of patronage. THE PATRON SAINT OF THE POLITICAL GRAFTER IS THE BUSINESS MAGNATE.

How exceedingly weary the thoughtful man becomes hearing the scornful condemnation of "the grafting politicians" so generally indulged in, while "the successful business man," who seduces the politician and uses him as a catspaw, is lauded as a patriot and pillar of the church! Whereas the rottenest administration a city ever had is born of the corruption of big business, as the present notorious "business men's administration" of Chicago clearly illustrates.

The fact is that practically all the corruption of politics springs directly from business.

Mark this startling statement well. It is self-evidently true:

NO CITY COUNCILMAN, OR LEGISLATOR, OR CONGRESSMAN, OR SENATOR, OR JUDGE, OR PRESIDENT EVER SOLD HIS VOTE AND BETRAYED HIS CONSTITUENCY FOR A BRIBE BUT THERE WAS A BUSINESS MAN OR SYNDICATE OF BUSINESS MEN AT THE OTHER SIDE OF THE SHAMELESS BARGAIN COUNTER PAYING THE MONEY DOWN OR GIVING THE TIP WHEREBY THE TREASON WAS PAID FOR.

Politicians do not betray their constituents for fun. The business magnates do not pay large sums to the poor politicians as a mere benevolence. When a politician finds in his stocking $1,000, $50,000, a block of stock in a paying corporation, or a tip which will enable him to make a million at once on a change of the market, he knows that he is expected to give "value received"—and to whom. He votes for the franchise, or the law which betrays the wealth of the people into the hands of holy business men, AND THEY PAY FOR HIS TREASON LIBERALLY BECAUSE IT ENABLES THEM TO MAKE MORE MONEY. The business men can afford to pay large corruption funds to the politicians, they can afford to buy up all the "floaters" at an election in "blocks of five" or five hundred, BECAUSE THEIR GRAFT IS TEN TIMES GREATER ON THE PEOPLE THAN THE POLITICIANS' GRAFT ON THEM.

The politicians graft on the business men—salodnkeepers, brothel-keepers, merchants, factory, mine and mill owners, railroad magnates, trust kings, etc., and collect their comparatively little toll, whereas THE BUSINESS MEN GRAFT BY WHOLESALE DIRECTLY UPON THE PEOPLE and manage to hoodwink the dear poeple into laying all the blame upon the naughty politicians!

BUSINESS IS POLITICS. By purchased laws, purchased franchises, purchased court decisions, purchased malfeasance of executive officers, etc., the business men obtain APPARENT LEGAL RIGHT TO ROB THE PEOPLE ON EVERY HAND. Modern millionaires have piled up their fortunes by violations of law and the rights of the people to that lations of law and the rights of the people to the natural resources, transportation facilities and common wealth of the nation by corrupting politics. THEIR BUSINESS IS POLITICS—they use politics as a permanent asset, and must continue to do so as long as the profit system lasts.

ALL THIS POLITICAL AND COMMERCIAL CORRUPTION AND TREASON ROOTS INEVITABLY IN THE SAME PROFIT SYSTEM THAT LEADS BUSINESS MEN TO POISON FLOUR, BUTTER, MILK, MEDICINES, ETC., AND TO USE BLOWPLATE ARMOUR FOR SHIPS OF WAR. PROFIT, PROFIT, PROFIT—THIS IS THE DEVIL THAT MAKES OF EARTH A HELL WHEN IT MIGHT SPEEDILY BECOME A PARADISE.

But let us not forget (or fail to learn) that for the obtainment and preservation of the popular welfare

Politics Must Be Business

and business must be politics. THEY CANNOT BE DIVORCED, FOR THE PURPOSE OF GOVERNMENT IS TO SECURE JUSTICE AND THE BEST POSSIBLE OPPORTUNITIES FOR ALL.

It is the business of government to guard our nation from foreign invaders by land and sea with army and navy at public expense—why should it not protect us also from the more monstrous, insidious enemy, want, when it can easily do so?

It is the business of government to build and conduct the schools—why not also insure each graduate a chance to earn an honest living and have plenty, without robbing someone else by competitive business?

It is the business of the government to build streets, boulevards and wagon roads for free public use and open up new regions—why not build railroads and run them for public advantage rather than for private graft?

It is the business of the government to deliver letters and papers all over the country at surprisingly low rates and remarkable success—why not carry the people's produce and merchandise in the same general manner?

The government has built beautiful parks at great expense where multitudes of people rest and play—why not make it a business to transform the nation into a vast national park for collective production, rest and enjoyment?

It is the business of the government to enforce laws of cleanliness, to quarantine against disease, to discover cures for illnesses of beasts and men—why not use the government to make our industrial and commercial system healthful for all?

The fact is that there is no hope for the removal of graft or want until it is generaly realised that

The People Must Make Politics Their Own Business

They must realize that a passenger or a freight car is as much a public utility as a mail car; that a store, a mine, a mill; is as much—yea, more a public utility than a postoffice; that a railroad, a light plant, a water supply, is as much a public utility as a wagon road, footpath, or waterway, and that PRODUCTIVE LAND IS THE PRIMARY, FUNDAMENTAL PUBLIC UTILITY WITHOUT WHICH NO RACE CAN LIVE AT ALL.

Yes, politics is business, and business is politics. THEY CAN NEVER BE DIVORCED. And when the people generally realize, once for all, that POLITICS IS THEIR BUSINESS AND BUSINESS IS THEIR POLITICS, they will adopt collective ownership of all the means of producing and distributing wealth and Direct Legislation in the management of all industrial, commercial and political affairs. When the business and the politics of the people are thus married beyond the fear of divorce, plenty, virtue, happiness and boundless opportunity will be with us all to dwell forever.

Both the politicians and the people will be owned and exploited by the business man as long as we tolerate the profit system.

THE TRUSTS WILL OWN THE NATION
TILL THE NATION OWNS THE TRUSTS.

The White Slave Traffic

Extracts From U. S. Senate Document 196

[The Appeal to Reason of Girard, Kansas, has done a great and brave service by defying the time-serving public officials and printing the text of a report to the United States Senate upon the subject of white slavery. Copies of the Appeal containing a reprint of this remarkable document may be obtained at Girard for 2 cents per copy or 50 cents per hundred. We reprint brief but startling extracts.. All the people, especially parents of daughters everywhere, should know these things.]

The importation and harboring of alien women and girls for immoral purposes and practice of prostitution by them—the so-called "white slave traffic"—is the most pitiful and most revolting phase of the immigration question. It is in violation of the immigration law and of the treaty made with leading European powers. This BUSINESS has assumed large proportions and it has been exerting so evil an influence upon our country that the Immigration Commission felt compelled to make it the subject of a thorough investigation. Since the subject is especially liable to sensational exploitation, it is important that the report be primarily a statement of UNDENIABLE FACTS which may form a basis of reasonable legislative and administrative action to lessen its evils.

* * * * *

Reasons for the Business

TO THE MOTIVE OF BUSINESS PROFIT IS DUE BEYOND QUESTION THE IMPULSE WHICH CREATES AND UPHOLDS THIS TRAFFIC. The procurers who seduce or otherwise entice the women to leave their foreign homes, the importers who assist them in evading the law or who bring them into the United States for sale, the pimps and keepers of disorderly houses who exploit them body and soul, have only PROFIT in view. The work is strictly foreign commerce for PROFIT.

Although very many of the girls are brought here innocent, betrayed into a slavery rigid in its strictness and barbarous in its nature, the prise offered to the victim is only that of HIGHER WAGES and BETTER ECONOMIC CONDITIONS.

Even though they are subject to their pimps and have little or no opportunity to save for themselves, there is yet the opportunity for HIGHER GAINS, a higher economic standard of living, an opportunity for travel, and the interest of a new environment, and perhaps at times a hope of a real BETTERMENT OF CONDITIONS. But the persons chiefly responsible for the development of the traffic are NOT the women themselves but the keepers of houses, the pimps and procurers who LIVE BY THEIR EXPLOITATION.

* * * * *

Recruiting

The recruiting of alien women or girls to enter the United States in violation of Section Three of the immigration act or to live in this country in violation of this provision of law, IS CARRIED ON BOTH HERE AND ABROAD. The procurers, with cunning knowledge of human nature, play upon the weaknesses of vanity and pride, upon the laudable thrift and desire to secure a better livelihood, upon the praiseworthy trust and loyalty which innocent girls have for those to whom they have given their affection, even upon their sentiments of religion, to get their victims into their toils; and then in the pursuit of their purposes, with a cruelty at times fiendish in its calculating coldness and brutality, they exploit their attractions to the uttermost. If the woman is young and affectionate, as often happens, the procurer makes her acquaintance, treats her kindly, offers to assist her in securing a better livelihood. Her confidence and affection won, she is within his power, and is calculatingly led into a life of shame. If the procurer is a woman, the innocent girl is usually promised pleasant work for LARGE PAY.

System of Exploitation

Most pitiful for the women and most brutal on the part of the men, are the methods employed for exploiting these women imported contrary to law, both those coming willingly to lead a vicious life and those lured into the country as innocent girls by deception and by their affections.

With rare exceptions not only the innocent women imported into this country, but the prostitutes as well, are associated with men whose business it is to protect them, direct them, and control them, and who frequently, if not usually, make it their business to plunder them unmercifully. A rigid administration of the law, driving girls out of disorderly houses, depriving them of their earnings on the streets, seems at times to drive the girls for protection and care into the clutches of the pimps, who as the price of their care take most or all of their earnings; and now this system of subjection to a man has become common. The procurer or the pimp may put his woman into a disorderly house, sharing PROFITS with the madam. He may sell her outright; he may act as an agent for another man; he may keep her, making arrangements for her, hunting men. She must walk the streets and secure her patrons to be exploited not for her own sake, but for that of her owner. Often he does not tell her even his real name. She knows his haunts where she may send him word in case of arrest. She knows the place given her to which she must come every night and give him all her earnings. She must deny her importation, must lie regarding her residence, her address, and the time she has been in the country. If she tries to leave her man, she is threatened with arrest. If she resists, she finds all the men about her leagued against her; she may be beaten; in some cases when she has betrayed her betrayer she has been murdered.

When placed in a house she is sometimes kindly treated by her man and the madam under whom she works, provided she is submissive and attractive and PROFITABLE.

* * * * *

Results of the Traffic

This importation of women for immoral purposes has brought into the country evils even worse than those of prostitution. In many instances the professionals who come have been practically driven from their lives of shame in Europe on account of their loathsome diseases; the conditions of vice obtaining there have even lowered the standard of degradation of prostitution formerly customary here. Unnatural practices are brought largely from continental Europe, and the ease and apparent certainty of PROFITS has led thousands of our younger men, usually those of foreign birth or the immediate sons of foreigners, to abandon the useful arts of life to undertake the most accursed business ever devised by man.

This traffic has intensified all the evils of prostitution which, perhaps more than any other cause, through the infection of innocent wives and children by dissipated husbands and through the mental anguish and moral indignation aroused by marital unfaithfulness, has done more to ruin homes than any other single cause.

This statement of the conditions found by the agents of the commission may seem strong. The more detailed statements of the facts, with evidence upon which they are made, will show that the picture is not painted in too dark colors and will make evident the necessity of remedial legislation to check the traffic, which, perhaps more than any other one thing, is a disgrace to American civilization.

* * * * *

Vice Protected by Police

It is, of course, difficult to prove by specific cases the relation of the police to this traffic and to establish by specific evidence the fact generally accepted that the girls and disorderly house keepers regularly pay the police for protection; but high police officials, prosecuting officers, and social workers in all quarters assert that in many, if not all of our large cities much corruption of this kind exists. Most of the girls questioned by the commission's agents on this point said that payments were made to the police to insure their protection from too frequent arrests. It is, of course, a violation of the law for the police to demand or receive such money; but the woman who did not pay for protection was frequently arrested. The woman who did pay was sometimes arrested when the policeman must "make good" at headquarters. When the women understood this situation, they did not complain. When a police officer, a plain-clothes man, was shifted, he naturally felt obliged to make arrests. Under the circumstances he would, of course, arrest the women to whom he was under no obligations.

* * * * *

Profits of the Traffic

In naming the business of importing women the "white slave traffic" the public has instinctively stated the fact that the business is maintained for **PROFIT**. It is probably no exaggeration to say that if means can be devised of stripping the **PROFITS** from it the traffic will cease.

While many thousands of people are making a good living out of this business, it would be too much to say that large fortunes are derived directly from it. The large sums, frequently though not regularly made, are often quickly squandered in gambling and dissipation.

* * * * *

The rules governing the **PROFITS** from the prostitution of women living in the United States in violation of section 3 of the immigration act are those governing the **PROFITS IN ANY BUSINESS** in that—

A woman is worth to her procurer the price for which he sells her, less the cost to him of recruiting and importing her.

A woman is worth to the pimp, or disorderly-house keeper (where he is also her procurer), the amount of her earnings less (a) the cost of importing or recruiting her, or her purchase price; (b) cost of her support; (c) expenses of the business.

The data secured as to the amounts made in the business show that **PROFITS** vary with the locality where the traffic is carried on, with fluctuations in social, financial and political conditions, with the personality of the alien, and with the nationality and business ability of her exploiter.

* * * * *

Testimony shows that when an importer sells a girl to a disorderly-house keeper or to a pimp, and frequently into what is practically slavery, he often receives $500 or more, in certain cases twice or three times that sum; an amount sufficient to cover the expense to which he has been put in securing the girl, his own expenses, and a substantial **PROFIT**.

* * * * *

All concerned in the exploitation of immigrant women under the system above described seem to share the **PROFITS** except the immigrant girl herself. Although she earns the money at the cost of her body and soul, she is rarely able to retain anything.

Briefly stated, the distribution of the **PROFITS** derived from the services of alien women in the United States, in violation of Section Three of the immigration act, is directly to the procurer, importer, purchaser, pimp or disorderly-house keeper, the receivers of fines and license fees, sometimes the police, and indirectly to the landlords, boarding-house keepers, restaurant keepers, the police, saloon keepers, physicians and keepers of many other establishments.

During the month of October, 1908, over $5,000 was paid into the police fund in Seattle, Wash., as fines by prostitute women—each woman being fined $10 a month. A large proportion of these women were aliens. The same custom obtains in many cities. Will the **PROFITS** make the taxpayers less eager to enforce the law?

Twenty Sub Cards for Five Dollars

The cheapest possible way to buy sub cards for the CHRISTIAN SOCIALIST—absolutely the only way to get them so cheap and the very limit—is to send $5 and get twenty yearly sub cards at once. Then you can sell them at the regular price, 50c each, and clear $5 on your work, or give them away as missionary propaganda. This is the very best way to make your money work for the cause of Socialism.

Songs of Democracy, by Charles Edward Russell. Published by Moffat, Yord & Co., New York. Order of the **CHRISTIAN SOCIALIST**.

Comrade Jesus

By CHARLES LINCOLN PHIFER
Associate Editor Appeal to Reason

A few months ago I was in an eastern town, one Sunday afternoon, where a gathering of Socialists was preparing to hold a rally in the court yard square. They had just sung the Marseillaise, and the speaker was ready to take the platform, when a policeman stepped up and motioned him to desist.

"What is the matter now?" asked the speaker.

"Objection is made that you are desecrating the Sabbath."

"Is it wrong or against the law to hold a religious service in the square on Sunday?" the speaker asked.

"No."

"Well, I am going to hold a religious service."

From his coat pocket he took a bible and read as his text the saying of Isaiah quoted by Jesus, "He hath anointeth me to preach the gospel to the poor." Then followed one of the most remarkable harangues to which I ever listened. I am not defending what was said, only telling about it. The speaker, with the bible open in his hand, began:

"We haven't a thing against Jesus of Nazareth. He was one of us. There would be no trouble if all who profess to follow Him were of the same stripe He was. They tell us we must not speak on Sunday, but He declared that the Sabbath was made for man, not man for the Sabbath. We hustle all week, and if we are denied the privilege of considering how to free ourselves and our dear ones on Sunday, then we are condemned to everlasting bondage. I think this is why the sky pilots want us to keep quiet on Sunday. Say, kin any of you fellers show me where the bible says we must go to church on Sunday?"

A ministerial looking man, who was present, here whispered to the policeman. The latter edged over and whispered to the speaker. The speaker continued:

"I shall have to be careful and speak like the scribes and pharisees want me to speak. This man Jesus didn't give a damn for them and their views. That is why He was killed. But I must censor my talk or I will be arrested like He was. What do you never-sweats know about the working man, anyhow? What are you going to do for him? Did you come to open for us the prison doors when your capitalistic judges lock us up as vagrants because the system will not provide us means for making an honest living? Did you come to open the eyes of the people who are blind to the graft being worked on them? Did you come to heal those who are broken hearted because they have never had a chance under this accursed system of robbery and violence?

"I am not saying a word against religion. I am not intimating a thing against Jesus. He was all right. He supported his widowed mother by hard work with his hands until He was thirty years old, and until the younger kids were able to take care of themselves. He did not cultivate the men who were robbing the worker. No, He ate with publicans and sinners—with common dubs, like you and me. He said that thieves and whores would go into the kingdom of heaven before these high-toned guys who were always preaching stuff that didn't touch the spot at all. Scirbes, pharisees, hypocrites, thundered He, how shall you escape the damnation of hell?"

"This is not a religious service," interrupted the policeman. "You will have to do better than this or quit."

"Fellows," resumed the speaker, "we shall have to worship God. We shall have to praise the greatest of men. Jesus was the greatest of men. He was greatest because he was a comrade to the down-and-outs. He was not too good to talk to the chippy at the well. He was none too big feeling to eat with Zachheus, the publican, not a bit too high-toned to tell the Pharisees to let the poor, frail woman go unless there was one of the crowd that was without guilt. He was something like. We are not used to singing. We haven't time to sing. Our lives are too much ground down by the sordidness of toil to admit of song. How shall we sing the Lord's songs in a strange land—where the landlord owns the hut we call a home? But we know the good old United States way of praising things. If there is a God in Heaven He understands it just as well as He does the finest music that's going. I want to say a good word for Jesus, for Comrade Jesus——"

Someone in the audience shouted:

"Bully for Jesus."

"That's it," said the speaker. "God Almighty never heard a sweeter hallelujah than that. They who worship Him must worship Him in spirit and in truth. He knows that comes from the heart. When we say Comrade Jesus it is heart service. It means that we feel He is on our side at our hard work, on our side in the struggle that kills, on our side in the desire for better things. He is all right. Worship means the saying that a thing is worthy, the seeing that a thing is worthy. It is worth while to get out here and protest against the cruel injustice that is inflicted on us and our children by the capitalist system. It is worth while to work Sunday and every other day to get the chains from the minds and hands of men and women. It is worthy the best licks of the best man that ever lived. It is worthy God on the throne.

And nothing else is worth while. When you find things are going wrong and don't think you have a friend in the world, say, Comrade Jesus; He has been there. When you are worked to a frazzle and sink down exhausted, remember how it was said He sat thus on the well—Comrade Jesus. When they forbid you to talk on Sunday, when they say you are an enemy of religion and the government, when they want you to be quiet about some things that ought not to be, remember what Jesus did when they done him dirt—Comrade Jesus. You want to say a good word for our comrade—you can't sing, but you do know good United States. All that want to make this a religious service worth while, join in three cheers for Comrade Jesus and freedom for all the workers of the world."

The cheers were given with a will. The preachers said it was sacreligious. I don't know. Maybe in heaven it sounded very much like praise.

Rev. W. B. Gallaher

Among the first comrades to give the **CHRISTIAN SOCIALIST** unqualified endorsement and unwavering support was Rev. W. B. Gallaher, a retired minister of the Church of Christ at Danville, Ill. He was a warm friend of the editor, wholly devoted to the cause of Socialism with Christ in it, and wrote generously for the local weekly Free Citizen, out of which the **CHRISTIAN SOCIALIST** grew. And during the dark days of our early struggles for this paper at Danville, the sympathy and counsel of our comrade and brother Gallaher were of great comfort and value. He has since been one of the contributing editors of the **CHRISTIAN SOCIALIST**, and it is with deep sorrow that we remove his name from our list, although during the last years his writings were not so prolific nor virile as they were before age and sickness weakened his powers.

Brother Gallaher was as kindly, pure and noble a soul as ever human form incarnated. Full of pleasant humor and bright jest, yet never a hint of coarseness, and ever ready to drop into the most serious discussion, he was an ideal companion for a walk by the river or a quiet hour by the hearth—and many such memorable seasons have we enjoyed together. He was a student and a thinker, a real philosopher, though his unassuming manners did not reveal his real worth to any but his intimate associates.

Comrade Gallaher was born at Pittsburg in 1838. He served three years in the Civil War, afterward attending college at Adrian, Mich., and later the Bible College of the Church of Christ at Lexington, Ky., beginning his formal ministry in Missouri in 1871. In 1880 he became pastor of the First Church of Christ, Danville, Ill., where his health failed. He died May 5, 1910.

The news of his death was strangely delayed in reaching us, which accounts for this tardy memorial. But his name and face and form and even the sparkle of his genial eyes and the sound of his brave, comforting, inspiring voice are all enshrined in our hearts. And we hope, sometime, to clasp his warm hand with gladness in a world where oppression, want, sickness, death and sorrow are unknown.

Socialism Necessary to Christianity

By Rev. James L. Smiley, Annapolis, Maryland.

1. TO RESTORE THE MANHOOD OF THE CHURCH.

Women live mostly in the atmosphere of love—the home. Therefore they find a congenial atmosphere in the church. Men, on the contrary, live chiefly in the midst of commercial strife. To feel consistent, therefore, many keep away from church. Socialism applied to daily life will promote Brotherhood and naturally impel men to crowd the churches.

2. TO REALIZE THE PROMISES OF JESUS.

The Competitive System uniformly discredits Christ's own words:

"Labor not for the meat that perisheth,"
"Seek ye first the Kingdom," etc.

Therefore competition is practically Anti-Christ.

3. TO PURIFY POLITICS.

By the use of the Initiative, Referendum and Recall, Socialism will demolish boss-rule and promote a statesmanship compatible with pure Christianity.

4. TO ESTABLISH JUSTICE.

According to United States statistics, the average worker produces $2,450 annually, but receives only $437.00. The enormous balance, "kept back by fraud" (St. James 5:4) is wasted in superfluous advertising, corrupting legislators and swelling fortunes. Public ownership will readily correct this gross injustice.

These four (and many like) considerations compel the conclusion that **SOCIALISM IS THE WILL OF GOD.**

Good Ammunition Cheap

We are having a clearance sale of miscellaneous back numbers of the **CHRISTIAN SOCIALIST** at the sacrifice price of 50c per hundred, or $4.00 per thousand. (These prices do not apply to any of our great specials.) Buy a barrel of this giant powder and make a noise like a Socialist in your community.

THE WAY TO CONVERT PEOPLE TO SOCIALISM is to get them to read the **CHRISTIAN SOCIALIST**. See our prize offers for subs and **DON'T BE A SHIRKER. Be a WORKER.**

THE CHRISTIAN SOCIALIST

Issued Semi-Monthly

PUBLISHED BY
The Co-Operative Printing Company
5623 Drexel Avenue - Chicago, Illinois
Phone, Midway 2549

Entered as second-class matter January 10, 1907, at the postoffice at Chicago, Ill., under act of Congress of March 3, 1879

Subscription Price - - 50 Cents Per Year

33

EDITOR
Rev. Edward Ellis Carr

CONTRIBUTING EDITORS

Rev. Eliot White	New York City, N. Y.
Mr. Harvey P. Moyer	Chicago, Illinois
Mr. Oscar F. Donaldson	Webster City, Iowa
Rev. George Willis Cooke	Boston, Massachusetts
Mr. George H. Strobell	Newark, New Jersey
Prof. Edward J. Ward	Rochester, N. Y.
Rev. Paul H. Castle	Carterville, Illinois
Rev. J. Stitt Wilson	Berkeley, California
Rev. Carl D. Thompson	Milwaukee, Wisconsin

Unconquered Faith

By Henry Victor Morgan

They move me not, these things of sense,
I walk with joy where tempests blow,
Since faith unsealed my inner sight,
And it was given me to know,
That God is in the storm—and He—
Sends only what is good for me.

I do not doubt—I question not,
Nor for the future do I pray,
But reach strong hands of loving faith
And trust the Stream that knows its way.
God leaves me not alone—but He—
Speaks from the storm and strengthens me.

Some day my bark will reach the brink
Where darkness seems the only goal;
Can I not leap within the night
To meet my Captain soul to soul?
The Lord of Light will surely be
Within the vale to comfort me.

Liberty, Equality, Fraternity

From Songs of Democracy by Charles Edward Russell

Blue is the sign of her—blue for her sky
The signal of her Freedom from of old,
As wide, as splendid and as uncontrolled,
Before whose front the storm clouds fade or fly
As mists before the sword of morning die.
Bright blue for Freedom. And the next broad fold,
White as high hills that Freedom's sky uphold,
Of all men's even birth shall signify.
And last the web of fire whose waving wings
Abroad shall bear this banner far unfurled—
A light wherein the soul of sunrise sings,
A might whereby the dark is backward hurled,
Red symbol of a brotherhood that flings
Its love about all men of all the world.

They Are Enthusiastic

Rev. James L. Smiley, of the Protestant Episcopal Church, Annapolis, Md., says: "I cannot refrain from writing to congratulate you upon the splendid editorial, 'Prizefighting and the Battle of Life.' Putting all superlative objections into one word, I would say it is simply IRRESISTIBLE. I hope it will have a wide circulation and that it will 'WAKE UP ZION.'"

Rev. Everett Dean Martin, of the People's Church, Dixon, Ill., writes: "The use you have made of the church's attitude toward prizefighting is one of the best things of its kind I know. One can almost hear a voice saying, 'Woe unto you, scribes, pharisees, hypocrites.'"

Many others have written enthusiastic praises of our editorial on "Prizefighting and the Battle of Life," and also of Prof. Fagnani's article, "The Religious Aspects of Socialism," which is one of the best addresses we ever published.

We printed several thousand extras with the first edition and they went like hotcakes at a winter boarding house. But we have printed a second edition of several thousand and you may have them while they last at one cent per copy in small bundles, $4.00 for 500 copies, or 7.50 for 1,000 copies. The type is now thrown out and the second edition will be the last of that issue, (July 15).

With the ringing editorial on "Business and Politics," the startling report on "The White Slave Traffic," the suggestive story, "Comrade Jesus," and Comrade Moyer's uncompromising, inspiring article on "Resolution Against Reform," the wide-awake comrades will quickly see why this issue of the **CHRISTIAN SOCIALIST** should have an extra sale of many thousands. One cent per copy in small bundles, $4.00 for 500 copies, $7.50 for 1,000.

The White Slave Traffic is the most criminal and monstrous evil known to the world. Every daughter—especially girls of the villages and rural districts—are liable to its ruinous clutch. The city girl is also in danger. And when one considers that **ANY GIRL ANYWHERE** is liable to be deceived by a false promise of work, a false promise of marriage or a false marriage ceremony, or to be dragged in a restaurant or captured like a wild bird on the street, he must also realize that **THESE TERRIBLE AND AWFUL THINGS SHOULD BE KNOWN BY ALL PARENTS AND BY ALL GIRLS.**

What possible harm can follow the publication of Senate Document 196, **EXCEPT THE EXPOSURE OF OFFICIAL GRAFT AND DIABOLISM WHICH PROTECT SUCH FIENDISH CRIMES?** Nothing but good—a vast, necessary good— can come from their publication. Therefore we give extracts from this document in another column.

And we are glad to note that the Illinois Vigilance Association invites parents in country towns and rural districts who have unmarried daughters boarding in Chicago to communicate with the headquarters office of the society whenever letters from the young women are irregular or unsatisfactory. The agents of the association are prepared to look up such girls and find out whether they are in difficulty or under temptation. It is believed that this friendly intervention, if prompted when letters home first begin to suggest carelessness or recklessness, would save many a young woman from falling into the depths of shame. **ESPECIALLY SHOULD ANY TOKEN OF SUDDEN PROSPERITY ALARM THE FRIENDS OF A GOOD GIRL.** And the association is, of course, equally ready to help girls living in sin if friends have any reason to believe that the life has become hateful to them. Confidential communications touching any of these matters may be freely addressed to the association at 153 La Salle street, Chicago.

William Jennings Bryan was defeated and treated very rudely at the Nebraska State Democratic convention last week because he favored county option. He may be able to control the Democratic Party's tariff and financial policies, but when he attempts to make it change drinks he is thrown down hard. The "peerless one" cannot make his party a beerless one.

..The Illinois miners are branding National President Tom Lewis as a traitor and demanding his resignation because he interfered with a compromise proposition when they had their strike practically won. The papers of the operators foretold Lewis' attitude—and they must have known it (for some reason) before the miners did.

Current Literature

ROBERT BLATCHFORD—THE SKETCH OF A PERSONALITY is a charming biography of the world-famous English Socialist author and editor, written by his friend and associate, A. Neil Lyons. The style of the biography is "fetching" and the life-incidents recorded are extremely interesting. The book will be highly valued by all active Socialists and real students of Socialism, not only because of its intrinsic attractiveness, but also because Blatchford's weekly "Clarion" is the "Appeal to Reason" of England and his "Merry England" has been more largely read than any other Socialist book. It is freely claimed, and is altogether probable, that Blatchford, by means of the "Clarion" and his books, has made more converts to Socialism than any score of other men. This book is printed in the English style and neatly bound in half-cloth. The importers are the John Lane Company, the Brodley Head, New York. Net, 75c; postage 10c extra.

SONGS OF DEMOCRACY by the celebrated magazine writer, Charles Edward Russell, who has come fully over to the Socialist camp, is worthy of its name, and more. It contains stirring poems of freedom and equality and for good measure throws in some sweet and beautiful descriptive poems, love songs, etc. This work has been ranked next to that of Edwin Markham. We give fine samples of these poems in other columns of this issue. Published by Moffet, Yard & Co., New York. $1.25 net.

THE OLD ORDER CHANGETH reveals the celebrated Kansas editor and author, William Allen White, at his best in serious writing. Those who have read his noted novel, "A Certain Rich Man," will be quite prepared for the radical stand he takes in this latest book, which is really a suggestive history of the progress of democracy in America in the form of concise, fact-full, stimulating chapters on vital phases of current reforms.

He shows that within the past twenty years the inheritance tax has been adopted by thirty-seven states; that the primary for nominations has become a part of the fundamental laws in twenty states; that the poll tax has been abrogated in twenty states; that United States senators are now nominated by primaries in twenty-six states.

The secret ballot has been adopted by every state in the union within the same period of time. Within five years the recall, once jeered as Socialistic, has been adopted by seven states. The initiative and referendum have been adopted by twenty-five states. Amendments have been made to the constitutions within the past six years by fourteen states, and Michigan has adopted a brand new constitution. These all represent political changes that give the people more power.

As for the fight between labor and capital, there have been battles won for labor as well as lost. Corporation commissions, whose function it is to prevent monopoly, have been created in twenty-three states. Provision has been made in seventeen states for getting at the physical valuation of railroads. Perhaps this is why the railroads now are anxious to sell to the government at their inflated values, before they are found out. Two-cent railroad fares have been adopted in seven states—and knocked out by federal judges in all of them. The giving of railroad passes has been prohibited in every state having direct primary, which shows that every approach to real democratic rule means some advantage for the people. Nine states have passed laws regulating the hours of labor. Twenty states have created state tax commissions whose business it is to correct assessments and see that corporations pay their just share of taxes.

Though not a Socialist, yet—at least, "not as he knows on," our author has caught a large vision of the revolutionary power of steam—and his fate is sealed, for this way leads inevitably to Socialism—and White will keep on going. He is built that way. "Democracy," says he, "is struggling for the rights of man against the rights of property." "And the problem of democracy is to make business honest." "For politics is no worse than business." "When money went into politics it went there to protect business." "And it is safe to say that the divorce between business and politics will be made absolute in a few years."

White is the champion optimist. He cites the progress of the American people toward real democracy in such glowing terms that the reader is much encouraged and half convinced even though he sees clearly that a goodly portion of the entrancing picture is prophecy and not history. Indeed, there is much to justify White's splendid optimism—more fact, and of quite a different kind, than he seems to realize; for he has not yet fairly glympsed the meaning of the mighty revolution that steam has wrought, which makes other revolutions greater than White yet dreams of quite inevitable.

Space will not permit us to enter fully upon a discussion of all the interesting contents of this inspiring, thought-provoking book. It will benefit every thoughtful reader, whether he be or be not a Socialist. It marks a high stage in the flood of radical literature, yet it rather apologizes for the system which makes deep and permanent reform impossible. With a good course of Socialist reading, William Allen White, who is one of the most attractive writers of our time, will be prepared to write even a more thrilling and helpful book than this latest two. He anticipates the greater book by such passages as this: "Altruism is gaining strength for some future struggle with the atomic force of egoism in society." Published by the MacMillan Company, New York. $1.25 net.

FOR BIBLE STUDENTS AND PREACHERS

In an editorial on "Helps for Preachers", the St. Louis Christian Advocate names **THE HOMILETIC REVIEW** as a magazine that no preacher should be without. Those who take up the August number for examination will be certain to corroborate this opinion, and will especially note that this is one of the magazines that does not "let down" during the vacation months. The article section begins with a graphic and illuminating account of the great missionary conference in Edinburg written by a special correspondent. To read this account would be next best thing to being there in person. All the best features are ably and succinctly described; the outcome of the conference is expressed by the writer in these words:

"Three things at least are expected—more co-operation between the different missions, improved methods of operations, and a fresh awakening of real devotion on the part of the whole church of God in the supreme cause of the proclamation of Christ throughout the world."

In line with a recent article on the value of metaphysics that created much interest, there is an article this month on "Ethics in Theology," by Dr. Edward J. Hamilton, well known for his various works in philosophy, showing how necessary to a right method in theology is a good understanding of ethical philosophy and a sound ethical theory.

A very significant article in Biblical criticism is furnished by Dr. A. H. Sayce of Oxford. Dr. Sayce tells us that he finds in the text of some Old Testament books almost certain evidence that they were not composed originally in Hebrew, but in an Assyrian script, and that therefore they must have been composed a good deal earlier than the time of David and Solomon, because prior to that time the cuneiform script of Assyria must have been the literary language in use in Western Asia. If our Pentateuch ever existed in that language then the contention of the higher critics for a late date for these books falls utterly to pieces. If this theory of Professor Sayce holds good it will work a revolution in the criticism of the Old Testament.

Some other high-class articles are "The Church and Social Service," by the Rev. Frederick J. Gauld; "Has the Church a Social Mission?" by Prof. Arthur S. Hoyt; "The Administrator and Preacher" (an interview with Dr. Jefferson) by the Rev. F. Stanley Van Eps; "The Mistress of the Manse"—a study of the minister's wife—by the Rev. W. P. Bruce, etc., etc. Sermons are contributed by President Rush Rhees, of Rochester University; J. Morgan Gibbon (London); Lloyd C. Douglas; J. Llewelyn Davies (London); Prof. Edwin L. Earp, Ph. D.; The Rev. George F. Jackson; The Rev. H. L. C. de Candole (Cambridge, Eng.); The Rev. Sidney A. Alexander (London) and the Rev. Charles S. Macfarland. The minor departments are well furnished with material for the preacher.

Published monthly by Funk & Wagnalls Company, 44-60 East 23d Street, New York. $3.00 a Year.

Revolution Against Reform

A Reply to Comrade Richard's "Conflict Between Modern Social Science and Marxian Socialism"

By Harvey P. Moyer, Chicago

If this discussion shall give us a clearer idea of Socialism, a greater enthusiasm in our propaganda work, and help us to hasten the good days of the Brotherhood of Humanity, it will amply repay the time and space given to it. Indeed, the very differences and discussions among fellow Socialists are simply attempts to discover the best propaganda methods. However we may differ regarding details, Socialists are all agreed on the fundamental determination to secure the greatest good for all the people.

It must not be forgotten that the essential difference between the Utopian Socialism of the past and the scientific Socialism of today is that the former lacked a scientific basis. Since the great work of Marx, intelligent people can accept Socialism with the confidence born of solid scientific knowledge and with the certainty that accompanies scientific reasoning. But it does not follow that because Socialism today is more scientific, it is necessarily less idealistic. Indeed the propagandist who understands the first principles of psychology and pedagogy will add to his scientific arguments all the sentimental, idealistic arguments he can command, regardless of the cry of Utopianism, provided he remains within the limits of scientific deductions. Otherwise, there would be no convincing Socialist books, no inspiring Socialist songs, no enthusiastic Socialist speeches, no thundering Socialist sermons, which force the Socialist truth home to unwilling hearts, arouse them to their sacred duty, and lead the people on to united and successful action.

However, in their anxiety to be very scientific, some Socialist writers have made statements so one-sided that, when taken apart from their works as a whole, they not only misrepresent Socialism itself but also their own expressed convictions. Moreover, Socialism is a word of so wide meaning that an isolated quotation from an author discussing one phase of the subject might not at all fully or accurately represent the author. Right here is where we think Comrade Richards makes his mistake. One might think, judging from his striking array of quotations alone, that all the leading Socialist writers had as vague an idea of Socialism as he expressed in his first article; that all the Socialists—the real Socialists—hoped to accomplish, in the "course of the present century," is "some much needed social reforms which will greatly benefit the working class," and that no scientific Socialists could entertain the idea that "Socialism is an ideal form of society."

While our comrade has made a good case for Social Science, I think he will find before he gets through that he "never touched" Socialism, a social idea or theory deduced from the facts and laws of Social Science. Indeed, his own quoted authorities prove beyond question that, whatever else they may say or think of Socialism, in its widest content all modern Socialist authorities are agreed on the following ideas: (1) Socialism is a definite, ideal state, the Co-operative Commonwealth; (2) Socialism may and must be brought about by voluntary-conscious-action on our part; (3) Socialism may be brought about soon, whenever we succeed in convincing a majority of the people and *unitedly choose to do so.*

The following splendid definition of Socialism by Morris Hillquit in the preface to his *"Socialism in Theory and Practice,"* a book quoted from so largely by Comrade Richards, will show how far from this simple "Movement" idea real Socialism is: "Socialism is a criticism of modern social conditions, a theory of social progress, *an ideal of social organisation,* and a practical movement of the masses."

So, also, the same author, in his lately revised work (April, 1910), *"History of Socialism in the United States,"* in referring to the numerous "remedial systems and theories" for the "evils of modern civilization," says: "The most radical of these, the theory which discerns the root of all evils in competitive industry and wage labor, and *advocates the reconstruction of our entire economic system on the basis of co-operative production,* received the name of Socialism." (Page 18.)

Note also these inspiring statements from the same author:

"The Socialist ideal is a state of Society based on organized and co-operative work of all individuals capable of performing work, and on an equitable distribution of the products of such joint labor among all the members of the community." (Page 168.)

"Its (the Socialist Party's) ideal is a co-operative commonwealth based on the collective ownership of the social instruments of wealth production. Its social ideal is not inspired by the fabulous 'Golden Age' of the past, but is founded on the *anticipated results of social progress.*" (Page 164.)

These definite and positive statements by one of our highest authorities on modern Socialism conclusively prove that Socialism today, as in the past, is understood to mean, not an indefinite, vague "movement," but something real, practical, an ideal state of society, the Co-operative Commonwealth; not a reform, but a genuine revolution, an absolute change from the selfish, unscientific, competitive system of today, to the unselfish, scientific, co-operative system of tomorrow.

Moreover, our author is equally clear on the idea that this Socialist state, the Co-operative Commonwealth, can be brought about voluntarily.

"The Socialists realise that the task of transforming the modern capitalist society into a Socialist commonwealth can be accomplished only by the *CONSCIOUS, SYSTEMATIC, AND PERSEVERING EFFORTS* of a working class physically, mentally, and morally fit for the assumption of the reins of government, and not by a blind revolt of a furious and desperate rabble." (Page 214.)

The Socialists not only "perceive a tendency in the modern industrial development towards the collective ownership of these means of production and the socialization of industries," but "they see" the *public necessity* of such transformation, and *advocate and demand its accomplishment.*" (Page 101.)

And the "accomplishment" of the Socialists' "ultimate aim" (page 169 sounding much like the "social-socialist-ultimate," which Comrade Richards rules out of scientific Socialism) will doubtless be brought about by such conscious choices as "a series of economic and social reforms and legislative measures tending to Divest the ruling classes of their monopolies, privileges and advantages, step by step, until they are practically Shorn of their power to exploit their fellow men; i. e., all the important means of production have passed into the collective ownership and all the principal industries are reorganized on the basis of Socialist co-operation." (Page 101.)

And, in the following concise statement, our author not only gives the precise kind of ownership, administration, and labor in the "Socialist society," but also states the "guiding principle," the moral ground for accomplishing this "proposed system," whose duty and obligation no moral nor Christian man dare evade. Says he,—

"A Socialist society is one based on the system of public and collective ownership of the material instruments of production, democratic administration of the industries, and co-operative labor; and the guiding principle of such society must be the recognition of the right of existence and enjoyment inherent in every human being." (Ibid page 87.)

Furthermore, our author in question, contrary to Comrade Richards' ultimatum, rightly makes Socialism the panacea for all social evils in this sensible paragraph,—

"The ultimate aim of the Socialist movement is to convert the material means of production and distribution into the common property of the nation as *the only radical and effective cure of all social evils.* But this program does not imply that the Socialists propose for the time being to remain inactive, complacently expecting the dawn of the millennium." (Ibid page 211.)

Finally, our author boldly defies all "scientific" precedent" established by Comrade Richards and declares that this desirable revolution, the transformation into the ideal Socialist state, is not only possible, and attainable by our own choice or voluntary procedure through political action, but it can *possibly be brought about in a comparatively short time instead of centuries.*

"Socialism stands for an order of society in which private ownership in the means of production has substantially given way to a system of collective ownership. Such an order of things may quite conceivably be established in some of the most progressive countries in a short time, say within twenty-five years—our era is one of rapid development. Such a country would in that case quite properly claim the designation of a 'Socialist state'" (Ibid page 109.)

If these positive statements of Hillquit seem to contradict his statement that "Modern Socialists recognize that social institutions are not the results of arbitrary choice, but of historical growth" (page 100), it may be a sufficient reason to question the accuracy of the latter statement. Indeed, we believe careful analysis will show that there are no social institutions that go to make up our historical growth or social evolution that are not due directly or indirectly to the arbitrary choice or conscious acts of some one. The development of the trusts and every other social advancement could not possibly come "without the will and consciousness of the participants," as Kautsky so well puts it, or, as Kautsky remarks in his *"Class Struggle,"* (page 119), "For, we must always remember, this process of (social) adjustment does not proceed of itself; it needs the aid of the human brain. Without thought, without ideas, there is no progress."

The fact is modern Socialism is not that lifeless, hopeless, inane, "social movement," that remnant of materialistic fatalism of the past, but a Cause filled with life, hope, purpose, plans, a scientific solution of the social and economic evils of society which solution can be intelligently directed and practically accomplished. And when to this practical phase of Socialism is added humanitarian duty and Christian obligation, with the light and hope of early achievement, we may expect to bring the "Victory in Our Day."

While it is impossible to state now the precise details of the Socialist state, social conditions have developed so far today that we can very approximately deduce the general conditions that ought and probably will maintain then. Besides, as Hillquit says, "such inquiries are very useful as serving to illustrate the constructive sides of the Socialist philosophy," (page 110), and he volunteers the information that "as the Socialist movement gains in power and the Socialist idea becomes more realistic, the Socialist thinkers are bound to bestow greater and more serious attention to the elaboration of that feature of their philosophy." (Page 110.)

And so this author in this volume, discusses practically the whole range of possibilities under Socialism from production and distribution down to hours of labor and equal wages—"industrial equals," "identical material interests," "more or less equal and secure incomes"—(pages 87, 117, 119)—an idea for a long while tabooed by the "scientific" Socialists, but maintained by the Christian Socialists as the only possible safe and just system of wages, "according to one's ability or opportunity," "one's best," clearly taught in the parables of the Vineyard, Pounds and Talents.

Exactly similar positions are taken by every other Socialist author quoted.

John Spargo is quoted by Comrade Richards, but Spargo is one of our most practical though scientific Socialist writers. He also aims at a "Socialist ideal," a form of "social organization," in which "every individual will enjoy the greatest possible amount of freedom for self development and expression; and in which social authority will be reduced to the minimum necessary for the preservation and insurance of that life to all individuals." (Socialism, page 213.)

This "social organization" means "the socialization of the means of production and the things produced,"—"a united political action on the part of the working class, *consciously directed* towards the socialization of industry and its products." (Ibid page 152.) It is a "socialization of society," (page 229), a "scientific organization of industry," (page 229), an "industrial democracy,"—the "Socialist regime," (page 225), "The Collective Commonwealth," in which land ownership will be collective and universal (page 221). The "Socialist regime will abolish all profit." (Page 160).

And, though this author also decries the "Utopian-builder," and declares it "absurd, and contrary to Socialist principles to attempt to give detailed specifications of the Socialist state," nevertheless he proceeds deliberately to show how Socialism "requires and depends upon the *development* of a large body of concentrated industry; monopolies which can be *consciously transformed into social monopolies,* WHENEVER THE PEOPLE SO DECIDE." (Ibid page 120.) Indeed, he uses nearly his entire book in a splendid discussion of the conditions in detail of the Socialist state. So thoroughly has this "absurd" and "contrary-to-Socialist-principles" detail work been carried out by Comrade Spargo in this volume that Comrade Hillquit, in his latest work referred to above, refers to this feature of Spargo's work as a "very creditable attempt in this direction." (Page 110.)

In this discussion, our author covers all shades of the conditions and relations of the Socialist state, production, distribution, armies, insurance, inheritance, and, "ultimately," in this interesting paragraph, "equality of remuneration,"

"It may be freely admitted, however, that the ideal to be aimed at, ultimately, must be approximately equality of income. Otherwise, class formations must take place and the old problems incidental to economic inequality reappear. With such an industrial democracy as I have suggested as being essential to the Socialist state, there is little doubt that this result would be gradually attained." (Ibid page 233.)

Liebknecht is quoted against practical Socialism. Yet this grand old German Socialist father was the one man who stood out even against Marx himself for a definite, unaligned Socialist Party, to offer "the hand of Brotherhood" to labor, and to "abolish the injustice of society by which the great majority of mankind today are oppressed, corrupted, and crippled, and which injustice can only be abolished through a revolutionary movement, that is, a movement that shall completely exterminate capitalism with every fibre of its roots." (*No Political Trading, page 47.*)

For Liebknecht there was also a distinct "goal to be attained," (Ibid page 52), but no possible "effectual reforms that will put an end to class government and class exploitation *within* capitalist society." (Page 55.) "We must break with the ruling system and fight it to a finish." (Page 55.) His purpose and that of the whole Social Democratic Party in Germany, as shown by the celebrated Gotha platform, May 22-27, 1875, was to "realize the brotherhood of Humanity," through the "transformation of the means of production into the common property of Society, and the associative regulation of the collective labor with general employment and just distribution of the proceeds of labor." (*Socialism. What it Is and What it Seeks to Accomplish, pages 5,* 6.)

So this author speaks freely of founding a "fraternal community of free men," (page 8), of a "social democracy," of "Socialistic co-operation in the place of wage labor" (Ibid page 11), of the "people's state,—the state composed of all and for all, the state which consists of the wise and just organization of society, the universal guaranteed establishment of happiness and culture, and the fraternal association of free and equal men," where "labor will be the torture of no one but the duty of all. An existence worthy of a human being will be provided for every one who performs his duty to society. Hunger will become henceforth not the curse of society but the punishment of the idle." (Ibid p. 21.) This may be considered quite sentimental by some ultra-scientific Socialists; but, coming from this high Socialist authority, it must certainly be accepted as good Socialism.

And, finally, Liebknecht, like all other practical Socialists, believes in premeditated, definite, conscious efforts to bring about this desirable socialist state, "the brotherhood of humanity." Says he,—

"They cannot *effect the transfer* of the means of production to the community without being first invested with political power,"

"It must be the aim of Socialism to give *conscious* unanimity to this struggle of the working classes and to *indicate the inevitable goal,* (Ibid page 26), "quoting from the great Erfurter Program which is even today the program of the real scientific Socialists of all Germany).

"Therefore, since Socialism is necessary, we *strive* for it and summon the worker to place himself under the banner of Social Democracy......It is our sacred duty to *hasten* with all our strength this process of development—replacing capitalistic production by Socialistic production—that the change may come at the earliest possible day." (Ibid page 64.)

In this connection, especially in view of what Comrade Richards says of the Union Labor movement, which all good Socialists encourage as far as it goes, but whose membership at the same time we endeavor to lead forward to its complement and necessary counterpart, *political action through the Socialist Party;* let me quote some striking statements from Marx himself. In his most valuable little work, "Value, Price and Profit." (Pages 126, 127, 128.) He says:

"They (the working class) ought not to forget that they are fighting with effects, but not with the cause of those effects; that they are retarding the downward movement, but not changing its direction; that they are applying palliatives, not curing the malady. They ought, therefore, not to be exclusively absorbed in these unavoidable guerilla fights incessantly springing up from the never-ceasing encroachments of capital or changes of the market. They ought to understand that, with all the miseries it imposes upon them, the present system simultaneously engenders the *material conditions* and the *social forms* necessary for an economic *reconstruction* of society. Instead of the *conservative* motto, *'A fair day's wages for a fair day's work!'* they ought to inscribe in their banner the *revolutionary* watchword, *'Abolition of the wage system!'*....Trades Unions fail generally from limiting themselves to a querilla war against the efforts of the existing system, instead of simultaneously trying to change it, instead of using their organized forces as a lever for the final emancipation of the working class, that is to say, the ultimate abolition of the wages system."

So in Unterman's able work, *"Marxian Economics,"* we have these appropos statements:

"As soon as the working class controls the nation economically and politically, it *inaugurates* a system of collective production, in which the producers control their means of life, determine their own share in the co-operatively produced articles, and remove all obstacles to a full human development. Capitalism leaves the field to Socialism.

"Calmly and coolly we proclaim the doom of the capitalist system and of the capitalist class. Firmly and unflinchingly we herald the coming of the Co-operative Commonwealth of economically equal workers. Our voice is the conscious voice of history itself." (Page 249, 252.)

We could not ask for a more definite, complete statement of all our contentions by the very father and founder of Scientific Socialism. Furthermore, as we have shown, he is even yet in complete harmony in these respects, the essentials of Socialism, with the modern Socialists.

Comrade Richards also quotes Victor L. Berger, yet all the world knows now that the Milwaukee comrades are intensely practical and, at the same time, intensely revolutionary (scientific). In this very local campaign, where victory meant so much to Socialism everywhere, and "trimming" would have seemed justifiable to many, they never ceased to print prominently, in every edition of their local paper, *"The Social-Democratic Herald,"* the revolutionary article, *"What Do the Socialists Stand For. This Tells You."* This clear-cut Socialist article definitely demands the Substitution of "Collective and democratic administration for private ownership of the land and means of production used for exploitation" that, by the "working class victory, they may free all humanity from class rule and realize the international brotherhood of man."

Our brother also quotes Debs. Yet no one has given a stronger and more enthusiastic view of practical Socialism than Mr. Debs in his closing paragraph on *"Unionism and Socialism,"* in which speech he so clearly proves that Unionism needs Socialism to complete its mission:

"The members of trade unions should know that the labor movement means more, infinitely more, than a paltry increase in wages and the strike necessary to secure it; that while it engages to do all that possibly can be done to better the working conditions of its members, its higher object is to overthrow the capitalist system of private ownership of the tools of labor, abolish wage slavery and achieve the freedom of the whole working class and, in fact, of all mankind" (page 21). . . .

"Under Socialism, private ownership and production for profit will be supplanted by social ownership and production for use. . . .

"The collective workers will own the machinery of production, and there will be work for all and all will receive their socially due share of the product of their co-operative labor" (page 37). . . .

"Heads and hands, hearts and souls, are the heritage of all.

"Full opportunity for full development is the unalienable right of all.

"He who denies it is a tyrant; he who does not demand it is a coward; he who is indifferent to it is a slave; he who does not desire it is dead.

"The earth for all the people. That is the demand.

"The machinery of production and distribution for all the people. That is the demand.

"The collective ownership and control of industry and its democratic management in the interest of all the people. hat is the demand.

"The elimination of rent, interest and profit, and the production of wealth to satisfy the wants of all the people. That is the demand.

"Co-operative industry in which all shall work together in harmony as the basis of a new social order, the higher civilization, a real Republic. That is the demand.

"The end of class struggles and class rule, of master and slave, of ignorance and vice, of poverty and shame, of cruelty and crime—the birth of freedom, the dawn of brotherhood, the beginning of MAN. That is the demand.

"This is Socialism!" (Page 44.)

As to Simons' quotation, we need only refer to our last article to get Simons' real, practical veiw of Socialism. We agree with him exactly when he declares so vigorously: "If the Socialist movement should ever lose sight of its ultimate goal, if it should ever close its eyes to the social vision of a co-operative brotherhood, it would be deservedly damned to sterility and death."

We are firmly convinced that the sterility and deathlike phase of our movement in too many parts of the United States is just this lack of a social vision of the co-operative brotherhood. It is when we put away divisive issues, cut out the fire-eating soap-boxers, abolish the anti-religious, anti-church, anti-home, anti-marriage and anti-social arguments, and get down to commonsense, practical, bread and butter, higher civilization arguments as in Milwaukee, in England, in France, in Germany, and in the European countries generally, we will succeed as well and as rapidly.

Hunter, who is also quoted, is known so well by his very practical daily writing that it hardly seems necessary to quote him. In one of his most recent syndicate articles he made a very strong plea for discontinuing our contentions along divisive lines and for our uniting on the practical constructive policies on which we could unite all laborers and all classes of men.

Professor Henderson gives himself away in our comrade's own quotation when he admits that "we may be morally certain that the future will discover better ways of regulating the arbitrary caprice or power of *making socially produced wealth contribute to community welfare,* and of *bringing to all the people the essential conditions of a worthy human life."*

Certainly! This is nothing more nor less than the Co-operative Commonwealth in University of Chicago language. This is precisely what we practical Socialists wish to "discover" and "bring about," only we are addressing the masses and are inclined to believe it is more profitable in our propaganda work to use the simple language and call a spade a spade. And, doesn't the future begin NOW? Then why this bombastic insinuation about "the conceited confidence of our own infallibility" when we "prophesy what the future form of control will be?" There is not a Socialist authority of any note who does not prophesy that the future control of society is bound to be a co-operative, non-profit-sharing organization, the Co-operative Commonwealth, a logical, necessary outgrowth of the present evolutionary social development. We may not and need not attempt to solve all the minutest details of such an organization, but the broad, general principles are self-evident, and their vision and discussion are helpful and profitable, as Comrade Hillquit well says, especially in propaganda work among the masses.

But even Comrade Richards himself, in his last article, is far ahead of his simple scientific labor movement idea of Socialism. For he actually admits here that Socialism has an *"ultimate* PURPOSE," the "emancipation of the working class from economic slavery." And while he considers it unscientific to speak of the Co-operative Commonwealth as the Socialist goal, it is proper and scientific to speak of the *"future industrial democracy"* based on "the principles of collectivism," which, it seems to me, if language means anything, can mean nothing else than the "Co-operative Commonwealth."

To make this article as complete as possible, even at the risk of being too generous, I would like to quote from two very high authorities on this subject to show that the leading Socialists in all countries, the earlier and the modern Socialists, are all agreed on this practical phase of Socialism—first, from M. M. Hyndman, "the Father of English Socialism," the leading spirit of the Socialist Democratic Federation, the Revolutionary Socialist Party of England, and second, from the National Socialist Platform of the United States adopted May 8, 1904, sometimes referred to as "The New Declaration of Independence."

Says Hyndman, in his "Socialism Summarized," probably the best short statement of Socialism ever made by anyone:

"Socialism is a *conscious endeavor* to substitute organized co-operation for existence in place of the present anarchical competition for existence, or the system of social organization calculated to bring this about. . . . From the theoretical side, Socialism is an attempt to lay the foundation of a real science of sociology, which shall enable mankind, by thoroughly understanding their past and present, to comprehend, and thus, within limits, to *control the movement and development of their own society in the near future*........

"The object which Socialists have in view is that this, the *final* transformation, should be made *consciously* by an organized, educated, and intelligent people, instead of unconsciously, and, therefore, tempestuously, by groups of discontented, embittered and ignorant workers. . . .

"With the establishment of national and, eventually, international Socialism, mankind resumes the definite control over the means and instruments of production, and masters them henceforth for all time instead of being mastered by them."

And, from the National Platform of the Socialist Party of America:

"Into the midst of the strain and crisis of civilization, the Socialist movement comes as the only conservative force. If the world is to be saved from chaos, from universal disorder and misery, it must be by the union of the workers of all nations in the Socialist movement. *THE SOCIALIST PARTY COMES WITH THE ONLY PROPOSITION OR PROGRAM FOR INTELLIGENTLY AND DELIBERATELY ORGANIZING THE NATION FOR THE COMMON GOOD OF ALL ITS CITIZENS. IT IS THE FIRST TIME THAT THE MIND OF MAN HAS BEEN DIRECTED TOWARD THE CONSCIOUS ORGANIZATION OF SOCIETY.*

"Socialism means that all those things upon which the people in common depend shall by the people in common be owned and administered. It means that the tools of employment shall belong to their creators and users; that all production shall be for the direct use of the producers; that the making of goods for profit shall come to an end; that we shall all be workers together, and that all opportunities shall be open and equal to all men.

"To the end that the workers may seize every possible advantage that may strengthen them to gain the complete control of the powers of government, and thereby *the sooner establish the co-operative commonwealth,* the Socialist Party pledges itself to watch and work, in both the economic and political field, for each successive immediate interest of the working class. (Here follows numerous reforms for which we are pledged.) . . . But, in so doing, we are using these remedial measures *as means to the one great end, of the Co-operative Commonwealth."*

I believe I have conclusively proven that Socialism, in its vital, practical sense, is regarded by the world's leading Socialists as a definite, practical idea or plan, a universal, co-operative organization of all the people to develop scientifically all the world in the equal interest of all the people, the Co-operative Commonwealth; (2) that it may and must be consciously brought about; (3) and that, therefore, it may be brought about in the near future—as soon as the majority of the people of any state or nation may *choose* to have it.

The greatest question, therefore, before the Socialists today, and the moral of this argument, is one of proper propaganda methods. We cannot, of course, disregard the scientific basis of Socialism, but this does not imply that we must be forever harping on this scientific basis.

Our work is to convince and convert. To be successful in this, we must be scientific in our propaganda methods. We must follow the lines of least resistance, and avoid all unnecessary antagonism. We must adopt the laws of psychology and pedagogy and use all the arts of the teacher, the orator and the politician, as far as these methods and arguments are legitimate and are based on truth and scientific deductions.

But we will be very poor teachers and politicians if we fail to use the strongest Socialist argument—economic determinism, the great bread and butter question. If we continue to parade only in Scientific terms before men who are so oppressed and worn out by their heavy burdens in an attempt to keep soul and body together under this unjust social system that they have neither time nor inclination to do scientific thinking, we may be sure the old politicians will continue to deceive them with the fraudulent "full dinner pail" at the very time we need their votes to win.

We must use the scientific argument whenever it is necessary to prove that Socialism is scientifically correct. We must use, as well, the arguments from humanity and Christianity to induce men to whom these would specially appeal to help overthrow this present immoral and unjust social system and establish a social system based on justice and righteousness. But, above all, to the masses, who necessarily have to follow the loaves and fishes today, we must show that under Socialism, and only then, they can obtain their just and ample share of the world's blessings in food, clothing, homes, rest, education, comfort and happiness for themselves, their wives and their children. We must keep this vision of a possible and early attainable glorious Socialist state persistently before the people if we shall win and hold them for successful work.

And since this work is simply a matter of conviction through education, and may be accomplished in a comparatively short time if we proceed systematically, diplomatically and persistently; and since the successful issue of this great Cause will prove to be the greatest business movement, the greatest humanitarian, educational, religious and world-wide missionary movement, it would certainly seem to be the duty of all of us, especially of the philanthropist and the Christian, to use every possible effort and means at our command to hasten with all possible diligence the advent of this great new era of Socialism, the time of "the restoration of all things," when His Kingdom shall have come, His will be done on earth as in heaven.—Harvey P. Moyer.

Our Premium Offers

Until September 15 we will send premiums to club getters as follows for the semi-monthly CHRISTIAN SOCIALIST to be pro-rated later upon the Weekly sub-list:

For $1.00 we will give TWO sub cards (or fill orders for two subs) and throw in as a premium a beautiful crimson cloth bound copy of Moyer's Songs of Socialism, or the Golden Rule Republic, or Maud Muller's Ministry, or any other 25c worth of literature listed in this paper.

For $2.00 we will send FOUR sub cards (or fill orders for four subs) and give as a premium three copies of Spargo's great "Torch of Liberty" in sheet music, or any other 50c worth of literature listed in this paper. (Notice by list what excellent combinations you can make.)

For $3.00 we will furnish SIX subs and any $1.00 book on our list.

For $5.00 you may have TEN subs and any $2.00 book listed.

We can furnish any book published by Kerr & Co. as a substitute for the above according to price.

You may send your orders for subs with cash a few at a time and allow them to accumulate for the larger premium, if you desire. If so, always state in your letter that you desire the enclosed orders to apply on your club.

Those who send orders for ten subs will receive honorable mention in the paper.

Of course, those who take advantage of the offer of five subs for $2.00, or twenty subs for $5.00, will receive no further premiums. Our object is not to enable our workers to sell the paper cheaper, but to get something worth while for their work.

The Christian Socialist
FELLOWSHIP

GENERAL SECRETARY
REV. W. A. WARD, 5623 Drexel Ave., Chicago
GENERAL TREASURER
HARVEY P. MOYER, 5408 Drexel Ave., Chicago
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

They are Coming

We are glad to see the comrades coming up to the help of the Lord. Since our last appeal, one comrade sent in $50; another $25; one sent in $5, and a number more sent smaller sums.

This is a good beginning, and shows what even a few can do when comrades rise to the occasion.

But the spirit with which these contributions are made promises most for our future work. We believe the investment will be worth the sacrifice, even to the comrade, who, in sending his $5, says:

"In view of the fact that the donor is a railroad employe at the enormous salary of 12 cents per hour, you are not to look for a repetition of the contribution soon."

Another practical comrade, in sending in $1 and a monthly pledge of 50 cents, says:

"I feel it's what we all should do, that is, to contribute to the secretary's salary as we would to a pastor's salary. He is doing our work, and nobly, too."

And our great American labor poet, whom we all know and love, in a very generous offer, says:

"My worldly goods are limited, yet I feel that I must not let so true hearted a friend of man stand in need. HE IS DOING MY WORK, I DARE NOT KEEP BACK HIS WAGES."

These two comrades have the true idea. Our laborers are worthy their hire. When we Christian Socialists all realize this fact, and uphold our comrade leaders in the Christian Socialist Fellowship, and the CHRISTIAN SOCIALIST, as our pastors and workers for us whose wages we owe to them, what a work for the Kingdom they shall be able to accomplish!

Comrades, we are starting right. Now, let each and all of us start in regular monthly subscriptions. We need not only the back salary, but a continuous salary to enable our general secretary to forget worry and plan efficiently. The amount need not be large from each, but the sum total will make a mighty power for good.

One dollar now from every member of the Fellowship, regular and associate, will put our organization in splendid working condition. Regular monthly pledges thereafter from each according to our ability, be it only one-tenth of our tithe, as suggested, will put us in a permanently sound condition financially. Will we do less?

Harvey P. Moyer, General Treasurer,
5408 Drexal Ave., Chicago.

The Christian Socialist,
Dear Comrades:—

Although an unbeliever, I cannot express my appreciation (in words or deed) of your excellent paper and the noble work of the Christian Socialist Fellowship. The best I can do at present is to pledge myself to send $1.00 per month each to the **Christian Socialist** and to the Christian Socialist Fellowship. Also enclosed find $5.00 extra to be divided equally between the **Christian Socialist** and the Fellowship.

If, however, it becomes necessary at any time I'll give more, if I must go hungry as a consequence, rather than see either the paper or Fellowship discontinue, so put me on the emergency list.

Yours for the brotherhood of man,
O. A. Kittinger,
California.

A few hundred men like Comrade Kittinger would insure the triumphant progress of both the **Christian Socialist** and the Christian Socialist Fellowship.

Youngstown, Ohio Center

A new Center has been established at Youngstown, Ohio. This proves again that where there is one or two who are interested in this branch of the movement, it is possible to interest others, form a Center and take up the work that is needed in that community as it is in every community in the United States. The new Center starts out with 27 members, 20 active and seven associate. They are already planning a good work for the near future. Comrade C. R. Dennison, a loyal Christian Socialist, was the leader in this good work in Youngstown.

The Fellowship and the Weekly

Every member of the Fellowship should now make a special effort to secure subscribers for the Weekly Christian Socialist. I do not believe that there is a paper among all those published by the churches which is as important from God's point of view and from the human point of view as this paper. It is what it stands for and what it is doing on the human side that makes it important to God. That is what God Himself is interested in. WE ARE ALL UNDER OBLIGATION TO SUPPORT THIS PAPER. Every Center should have a literature committee and every committee should now concentrate its efforts on subscriptions for the paper.

Preachers Joining the Fellowship

All over the land ministers are studying Socialism. Some of them will never again say the things they have said in the past; for their utterances on this subject were made before they had read one book on Socialism and with the knowledge they are now gaining their past utterances cannot be repeated truthfully. Some people think when they hear a preacher say hard things about Socialism the man is a hypocrite and wicked in his attack. But they are mistaken. At least ninety-nine times out of a hundred he is simply ignorant. And, strangely, he may be a man of note and learned on other subjects. Whenever you hear a minister attack Socialism, ask him what books he has read on the subject.

As a result of this interest in this, THE ISSUE OF THE DAY, on the part of the ministry, many preachers are coming out openly and boldly for Socialism. It reminds one of the days of the prophets. It IS a day of prophets—prophets of God and prophets of Baal. Brother in the pulpit, where do you stand? If you are defending Capitalism, which has corrupted government, business, the home, and exercised a baleful influence on the pulpit, the press and the school, sit down with yourself and deliberately and honestly analyze your own mind. Then tell me WHY you defend Capitalism.

There are many more who do not openly declare themselves for Socialism who are preaching it as far as they dare "without the label." This I KNOW from the admissions of many men. This may be the best they can do; it may be expedient; but, anyway, we cannot feel the admiration for them that we do for the bolder men who use no disguise, who own the cause they believe in and champion it openly, taking the consequences. For these we have an unbounded admiration. Thus did Jesus and the prophets.

Let all who are interested in Christianity and in Socialism, take notice [illegible] this statement from one who knows. MINISTERS ARE ACCEPTING SOCIALISM IN LARGE NUMBERS. This is significant. The more who study it, the more who accept it. In the past few weeks, MANY PREACHERS HAVE JOINED THE FELLOWSHIP. Every list of applicants that goes before the committee contains the names of preachers. Yet we have made only a good beginning. This is nothing to what will take place a little later on when we reap the fruits of the work we are now doing. The more societies that are organized to oppose this work and the more individuals who antagonize it, the faster it will spread and the greater the number who will come to its defense. We are going to repeat some history. If you want to know what it will be like, read the New Testament. The Kingdom is coming. Have you hoped and prayed for it? Then come, join the cause, get down to business and help establish it. It can not come under Capitalism. They are opposite systems. We must make the exact economic changes proposed by Socialism in order to establish the Kingdom. Then let us proceed with the work. Come out for Christian Socialism, join the Fellowship and do your part.—W. A. W.

CHRISTIAN SOCIALIST FELLOWSHIP FINANCIAL STATEMENT
June, 1910

Receipts			
Cash in Sec. office	$ 1.31		
Cash in Treas. office	1.00	$ 2.31	
Dues at large	20.80		
Dues, Centres	10.75	31.55	
Subs. Chris. Socalist	8.00		
Literature	7.34		
Supplies	.25		
Lecture Eng., Gen. Sec.	163.34		
Received by Gen. Treas.	7.00	185.93	$219.79
Expenditures			
Postage, M. O.'s, Tel.	2.90		
Chris. Socialist, on acct.	1.00		
Traveling Exp., Gen. Sec.	107.54		
Salary, Gen. Sec.	100.00	211.44	
Bal. in Sec. office		3.35	
Bal. in Treas. office		5.00	$219.79

Wm. A. Ward, General Secretary.
Harvey P. Moyer, General Treasurer.

APPLICATION BLANK

Read the following articles of the Constitution:

ARTICLE I—NAME

The name of this organization shall be the Christian Socialist Fellowship.

ARTICLE II—OBJECTS

Realizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the object of our Fellowship to be:

To proclaim Socialism to Churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

ARTICLE III—MEMBERSHIP

Sec. 1. Its members shall be active and associate.

Sec. 2. Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II, be duly elected, be governed by the Constitution and By-Laws and pay dues (15 cents per month).*

Sec. 3. Its associate members shall be those who are in sympathy with the purposes of the Fellowship and shall be duly elected. They shall have the privilege of a voice, but no vote.

Agreeing with the objects of the Christian Socialist Fellowship, I hereby apply for .... membership. (active or associate)

Name ....
Address ....
Occupation ....

*Applicants are requested to pay dues six months or a year, in advance, if convenient.

Books to Read
Order of the Christian Socialist

THE MAIN POINTS OF SOCIALISM is a bright, clear, instructive and helpful pamphlet by Wilbur C. Benton, one of the best 10c pamphlets published, neatly gotten out with plain type, good book paper and handsome pink cover. It gives various authoritative definitions of Socialism, then a broader view, discusses the question of how to deal with the trusts, tells how the people may get possession of the wealth of the nation, and ably answers thirty questions often asked about Socialism. Better buy this booklet. 10c.

BISHOP SPALDING ON SOCIALISM, a strong, scientific and religious essay, worthy of the attention of every thoughtful person. The Right Reverend F. S. Spalding, of Salt Lake City, Protestant Episcopal bishop of Utah, is a real revolutionist, and every Socialist should diligently circulate this striking leaflet. 10c per dozen, 60c per hundred, $4 per thousand.

THE TEACHINGS OF SOCIALISM. The excellent paper by Rev. Wm. A. Prosser, recently printed in the Christian Socialist. Unsurpassed. Four large pages. 2 copies 5c, 10 for 10c, 50 for 45c, 100 for 75c, 1,000 for $6.00.

THE RELIGION OF LABOR and other essays, by Rev. Harvey Dee Brown, Ph. D. Besides the exquisite essay on "The Religion of Labor," this rare pamphlet contains a striking article on "The Soul of Poverty" and two excellent essays on "Spiritual Elements in the Socialist Movement." 30 pages. 5c each, twelve for 50c, $3.00 per hundred.

WHAT THE CHRISTIAN SOCIALISTS STAND FOR. By Rufus W. Weeks. Shows relation of the Christian Socialists to God, to Christ, to the Church and to humanity. 10c per dozen, 60c per hundred, $4.00 per thousand.

THE SOCIALISM OF JESUS. By Rufus W. Weeks. A scholarly and helpful exposition of the social message of Jesus. One of the best booklets to loan or give to religious people. 45 pages. 10c each, five for 25c, twelve for 60c.

WHAT'S SO AND WHAT ISN'T. By John M. Work. Answers many objections to Socialism in a vigorous, snappy way. Considered by many the most effective piece of propaganda for the price. 10c.

MEN AND MULES. By Prof. W. F. Ries. Sixty-three pertinent questions about Socialism answered in sixty-three pages in a spontaneous and striking style. More than a million copies sold. Excellent to break the ice with. 10c each, 8 copies 50c, 20 copies $1.00, 100 copies for $4.00.

CONSTRUCTIVE PROGRAM OF SOCIALISM. By Carl D. Thompson, City Clerk of Milwaukee. A much needed book. Shows what Socialists are doing and can do in city councils, legislatures and parliaments. Only 15c. Get one sure.

THE CAPTIVE CITY OF GOD. By Richard Heath. Printed in London, England. Shows how the church is ruined by Mammon. Through the benevolence of a friend we are able to furnish these remarkable books for 25c each.

THE STRUGGLE FOR EXISTENCE. By W. T. Mills. The greatest American work on scientific Socialism. $2.50.

PRINCIPLES OF SCIENTIFIC SOCIALISM. By Rev. Charles H. Vail. So clear, instructive, convincing that many declare it is the most useful Socialist book for the price. Paper, 35c. Cloth, $1.00. "Modern Socialism," by the same author, 25c.

MAUD MULLER'S MINISTRY. By Rev. James L. Smiley. A sweet, well-written story of how Maud Muller DID marry the Judge atfer all, and how they suffered persecution and worked together for Socialism. Well worth the money. Paper, 25c.

POVERTY. By Robert Hunter. Cloth, $1.50. Everyone should read this great and awful book, in which the actual condition of the American people is clearly revealed. No one can talk on economics intelligently without these facts and figures.

CHRISTIANITY AND THE SOCIAL CRISIS. By Prof. Walter Rauschenbusch. The latest and best American book on Christian Socialism. $1.50, postage paid.

THE ANCIENT LOWLY. By C. Osborne Ward. An exhaustively instructive study of the workers from before the time of Moses. Gives the real cause and meaning of the Exodus, explains the communism of Jesus and the apostolic church, and traces the pathetic, terrible, heroic labor struggle through ancient Greece and Rome. Throws astonishing light on the early Christian movement. Every student, especially every minister, should have it. A monumental work, entirely unapproached. Two large volumes, $2.00 each.

RUSSIA'S MESSAGE. By English Walling. The heart cry of a great people in birth agony. The voice of the awakening world. 475 large pages, 30 pages of illustrations. The greatest contribution to recent Socialist literature. $2.00.

LINCOLN AND OTHER POEMS. By Edwin Markham. Price, $1.00.

THE BELLE ISLERS. By Richard Brinsley Newman. A novel of rare wit, satire, wisdom and force. Supposed to be written of the inhabitants of a small town by the 15-year-old son of the minister. It is a rich portrayal of the world in miniature under capitalism, showing how business, politics, religion and social life are affected. You will enjoy its keen shafts, its boyish freshness and originality. $1.00.

SOCIALISTS AT WORK. By Robert Hunter. The result of two years' personal study of Socialism in various countries of Europe. One of the most timely and vital contributions to American literature. Everyone interested in Socialism should have a copy. Cloth, $1.50.

CAPITAL. By Karl Marx. Revised edition, translated by Ernest Untermann. The economic bible of Socialism. No one is well read in economics who has not read Marx. Three volumes. Price, [illegible] each.

CATHOLIC SOCIALISM. By Prof. Francesco S. Nitti, of the University of Naples, Italy. One of the most interesting, comprehensive and helpful works on Socialism from the standpoint of religion and political economy. Excellent for both Catholics and Protestants. Imported. Over 400 large pages. $2.00.